EAST WEST 東西報

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'Gang revenge' rumor on Glen Fong's death

SAN FRANCISCO—The death of 19-year-old Glen Fong in Chinatown March 1st may have been "a revenge act by a rival Tong," according to one of Glen's former classmates.

In a letter of support for City College of San Francisco's request for financial assistance under State Senate Bill 164, student Andrew Chiu spoke out on the shooting.

To date, the homicide division of the police department has reported no progress in its investigation of the murder. Fong was killed by a bullet in the head in the early morning as he was returning home, to 927 Jackson Street. Police estimated ten shots fired in Fong's direction, with no return fire from the victim, who was carrying a .25 automatic.

According to inspector John McKenna in the homicide bureau, "a number of citizens have come forth with statements, but there were no witnesses to the incident. Some people say they saw a vehicle disappear, and we know there are people who have some definite knowledge about the case, but there's been no concrete evidence."

Told about Chiu's specific statement—"Rumor has it that it was a revenge act by a rival Tong"—McKenna became more specific.

"We've talked to people in various groups," he said, "And there've been a lot of accusations and denials." But, he said, "it wasn't a retaliation kind of thing. There's been no statement to that effect."

McKenna said Glen Fong was an immigrant from Hong Kong, arriving in San Francisco some seven years ago. "We know that Glen was armed," the inspector said. "And his father was upset with his ways of living. He may have stepped on someone's toes, I don't know. All we know is that he was shot with a carbine, and there were about ten shots, wildly sprayed around the area. We're lucky it was a wet, rainy night, or there may have been more people out in the streets who could've gotten hurt."

* * *

Chiu's remarks about Fong came as the conclusion to his letter outlining the problems of Chinatown youth:

"Glen and I were classmates at Francisco Junior High," the statement read. "Though he was taking mostly industrial art courses, he flunked every course. Other students and I used to laugh and named him 'Straight F Fong.' After being sent up to Youth Guidance Center several times, he dropped out of Francisco. Before I would say if he didn't try hard enough to make the grade, it was just too bad.

"Well, several weeks ago, Glen was shot during a gun battle. Rumor has it that it was a revenge act by a rival Tong. Now you people are sitting up there worrying about just whom to admit into your program, how to administer your program, and how to advertise your college. Just remember this: Glen is dead now, and you people are still sitting up there thinking."

* * *

Chiu's letter was addressed to Sylvia Leff of the SB 164 planning committee and was included in a 70-page proposal for funding for the Extended Opportunity Programs and Services Project.

The thrust of the letter was a chronology of the typical Chinatown youth's problems with the social and educational system in America, and how the problems led to memberships in streets groups and, for some, Tongs. As Chiu put it:

"The situation is that a lot of second- and third-generation Chi-

—Continued on Page 7

extbooks ejudiced'

N FRANCISCO — Prejudice ing taught through distortions omissions in three standard oks of the contributions of ic minorities, the Human ts Commission was told last

e report was made by the Reading Panel, made up of n men and women, representa- f six ethnic groups (American n, Black, Chinese, Filipino, ese, and Latino), plus three missioners. Commissioner Earl , Panel chairman, emphasized prevalent inaccuracies, distor- , and stereotypes of minority le and their individual and ctive place in local and na- l history do their harm insi- ly by creating negative images h the students assimilate with lessons and grow up believing.

wo members of the panel, Mrs. rd Johnson and Mrs. Edison and Earl Livermore of the mission, gave specific instances eficiencies found in the three Mrs. Johnson, who reviewed *of the Free* for its presenta- of Black history pointed out it omitted reference to all- units which served in various ican wars; that the institution avery is not fully explained; that Quakers, who were com- onate in their treatment of s, are described as having "un- beliefs."

rs. Uno, a Japanese-American, the Commissioners that all of the textbooks (*Land of Free, California: Our Home, California: A History*) are con- t in what they omit, i.e. the ficant role of Chinese and Japa- in the development of truck n and fishing industries and

tinued on Page 7

Wrap-up of the rap-in

By BEN FONG-TORRES

SAN FRANCISCO — Min Yee, the Newsweek correspondent; Alex Hing, the Red Guard leader; George Woo, Frank Chin, Mason Wong — they were all at the Asian Speak-in at the Youth Council last Saturday, along with a crowd of some 125 persons.

About the only person missing was Jade Snow Wong. And even *she* was there for the first part of the event, until, as Jeff Chan put it, "she split, because she couldn't stand the militancy."

The occasion was a program of readings presented by SF State's C. A. R. P. (Chinese-American Resources Project). But the cultural portion of the afternoon event — including a film, several poems, and a set of folk songs — was clearly secondary to the lineup of speakers gathered to discuss Asian problems and politics. In fact, numerous scheduled poets were set aside in favor of an earlier start for the forum.

Min Yee opened the proceedings by serving as a whipping-boy for the crowd. The Washington, D.C.-born Yee wrote a signed article for Newsweek recently, and, as he put it: "A lot of flak came down from both political ends. The fascist end believe that I'm a communist; the left end was disappointed that I wasn't more political."

In his article, printed in the February 23rd issue, Yee characterized the tongs as being "run like a Chinese Mafia" — even today. And he wrote about "a gradual shift in allegiance away from the Nationalist government . . . toward that of Mao Tse-tung and the mainland Chinese." He backed up the statement with figures and an

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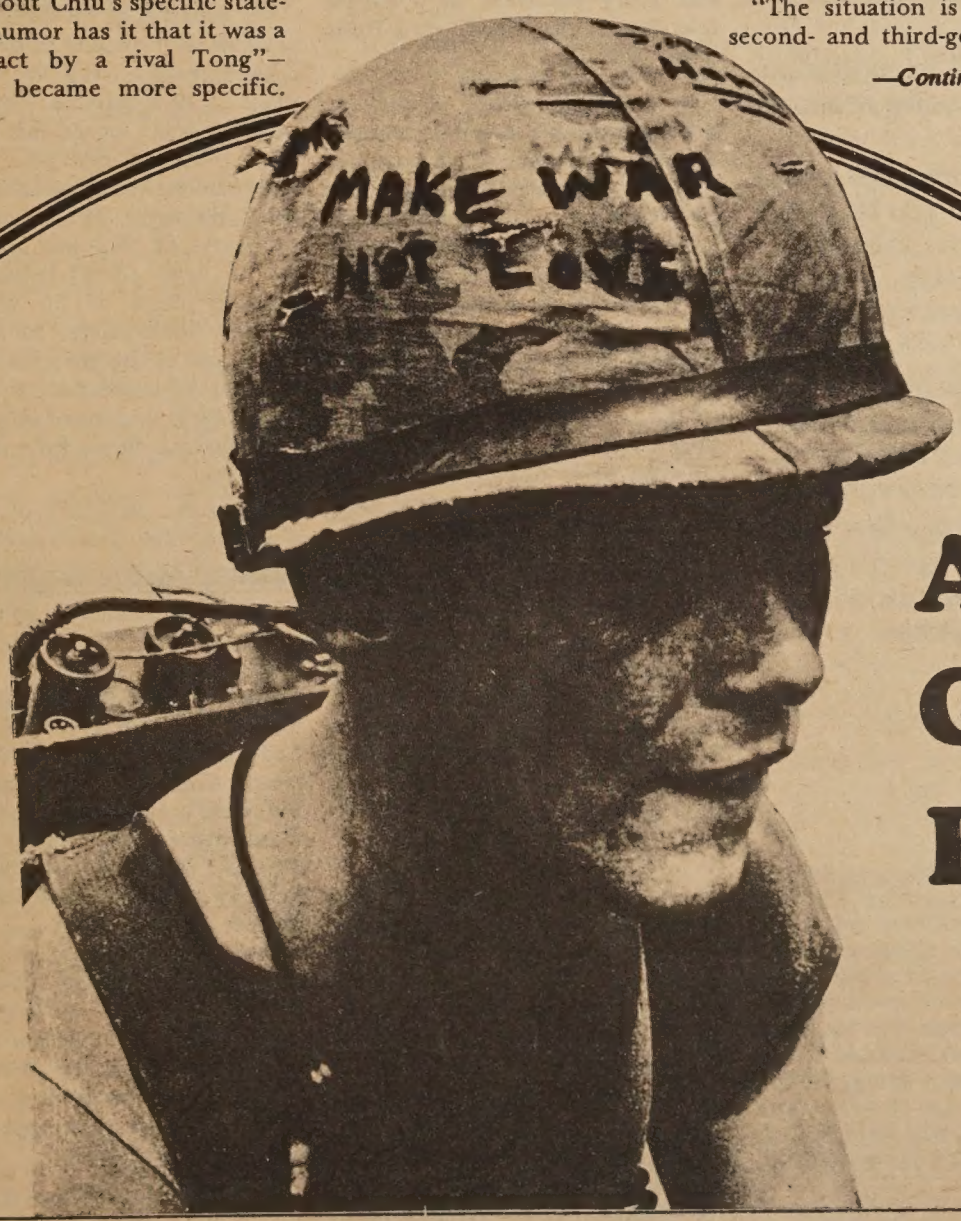

Asian GI Blues

pg.6

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EDITORIAL

School daze

School Week gave us a chance to rap with students, teachers and administrators, to dig into problems confronting education in our community today.

We were impressed by the intelligence of the honor students, the achievements scored by the business and science clubs and the virtuosity of the school orchestras, but we were more concerned with the immigrant students.

These are the new arrivals, insecure, sticking together. And unless they break the pattern, they will be chained to a ghetto mentality for the rest of their lives.

We note the deep cleavage between them and the local born Chinese. The two look alike to be brother, yet they do not speak the same language, resenting each other. You "China bug", you "jook sing". Who will extend the hand to the other ? Who will show them how ?

And because of the great number of immigrant students, the school system is in a state of turmoil.

We sat in the classes held on the stage of an auditorium. There were other classes in other rooms, the boiler room and the dressing room of the drama department.

We spoke with an English as a Second Language instructor who has 42 students in her class. How can you teach a class of this size ? You don't. You try and that's about it. You protest to the school department downtown. A committee was set up. Two months ago. And it has yet to hold its first meeting.

We spoke with administrators who throw up their hands. Three hundred invitations were sent out for today's event and six persons responded. Another school attracted eight persons, six were PTA officials. Where is the community ?

We are of the opinion that students and teachers alone cannot resolve school problems. And unless there is a greater grass root participation, the Chinese community will have to do with a second class education for its children.

Spaced

The world was surprised, and perhaps a bit impressed, by the launch of a space satellite from Red China last Saturday. China's sudden entry into the space race marks its first significant scientific achievement since the ancients invented the compass and gunpowder. Adding to the significance of Red China's first step into space is the fact that it was made with little help from any other space power.

We feel that Chinese-Americans, some of whom are no doubt anxious to praise the Chinese launch, should beware of becoming indentified with Red China's ideological and military aims, though their praise is innocent and purely sientific, there are people in the United States who, in case of war with Red China, will want to feel that "a Chinese is a Chinese no matter where he was born."

And ask the Japanese about that.

Letters to the Editor

Shall we fight?

East/West:

The Forum article "AWP: From Educator to Janitor," which appeared on your April 8 issue, came to sight today, and I feel I should speak up for Youth For Service for their dedication and efforts and earnestness in assisting we Chinese to locate jobs. I am in my 40's having been in this country only a few years. Besides my collegiate education, experiences from the Orient and responsible positions both in the Orient and in this country, I feel that what I have gained from the Orient does not locally fit this country and that what I learned then and now is still not enough. Once, for a while, I thought I was not ready for the job; sometimes I found my skill and training far surpassing the job requirements and ahead of my competitors, and yet I couldn't get the job. Under the circumstances, I became more realistic and more practical, as I realize that this is the U.S.A., not Hong Kong or China.

* * *

Being one of the beneficiaries of Youth For Service—I was assigned to the Public Health Department on a trial job as a messenger, then was hired as a community health worker later on—I was at first told by them that they had no authority to press employers to hire students from their program and that they don't function as a school or training institute. All they could do, because of the existing difficulties, was to send us to certain prospective areas with hopes that they might locate a job for us. As we job finders need our daily bread, they subsidized us in the meantime. They use all means to "knock at doors" for us, giving us a chance to sell our services. Our luck depends first on job availability, then on the choice of the employers and then on our ability to compete with the other applicants.

* * *

I feel sorry for many of our Chinese friends who have high educational backgrounds, good experiences and skills and fail to get a decent job (other than janitors, dishwashers and kitchen helpers), because they have to support their families. But who is at fault? Youth For Service wants to help as much as we want our jobs. I don't feel it is fair to blame the people who are attempting to help us by someone who is not familiar with Youth For Service Adult Work Program. Unconfirmed knowledge revealed that Youth For Service, one of the Federal programs, was for the Negro at first. Only through Mr. Bill Chin's efforts, and of course, many others, we Chinese can get into it. Shall we fight with the Federal government? I think we should.

Personally, I don't think such criticizing wording as "ineffective, inadequate and irrelevant" are applicable to Youth For Service. Instead, I think we should use "dedicated efforts and earnestness" to show our appreciation for their "good show."

William Tse
San Francisco

YFS: 'Make jobs, not v

East/West:

At the risk of carrying on a "paper war" through the pages of this newspaper, we would like to reply to the letter from the Associated Chinese Students of Chinatown-North Beach Federal Training Programs, published in *East/West* on April 8. We must submit at the outset, however, that argument here is meaningless, because Youth For Service is in agreement with the Associated Students—there *are* no programs at this time which are totally adequate, effective or relevant to the Chinese community.

It must be understood, first of all, that the Adult Work Program is *not* a Chinatown program, nor does it promise jobs upon graduation. It is, rather, a city-wide program, which includes the possibility of being placed in a trial job through YFS industry or union contacts upon graduation. Furthermore, trainees entering the program are told this before starting work.

To quote from the AWP trainee handbook, entitled "YOU and the Adult Work Program:"

"It is not a training program where a person learns job skills on the job. This program is more concerned with work habits, work attitudes and work performance."

"It is not a program where you can expect to make a home. For those who are willing to put forth their best effort, we will do our best to get permanent jobs outside the program."

"AWP is NOT forever, but it's a place to start. You show us you want to work, and we'll do our best to get something going for you."

* * *

We stated that 39 Chinese trainees had been placed in permanent jobs through AWP in the two years of its existence. The Associated Students scored this figure of "18½ Chinese per year" as not "anywhere near an adequate number." We agree. We also feel that our total of 249 job placements (as of April 1970) is inadequate for the needs of the city as a whole. Nonetheless, in terms of the scope of the program, Chinese placements represent 16 per cent of all AWP developed jobs to date —a righteous figure for a city-wide program.

As for the difficulty of Chinese in getting jobs commensurate with their past work experie ce, ing and educational ba gre the greatest problem, as he ciated Students have r ogr is lack of language s lls, must be dealt with befo w talk about the aspiration of in the community to o er of work than manual abo construction. Chinese an't jobs because they can't eak lish.

AWP has requested the tion for an addition 25 modification of the pr gram of which are to be f ed Chinese youths. To s ple this and other manp ver grams, YFS would like se establishment of a com ehe language center which w uld an intensive English c rse, haps in a residential tting give a solid language b e to aspirants who are Chi bor who otherwise are not lue English and who are v atio handicapped because o this ficiency. We invite the c mu to participate in the de lop of this idea.

In addition to the ab e su tion, YFS would like t see dreds of innovative app ache education and employ nt som both in Chinato an San Francisco's other ta et a We have many ideas—s e in process of being funded som paper and some in our eads would hope that the soci Students and any other tere Chinatown groups or divi have their own ideas als No son or agency wants c mu participation and relev ce than Youth For Service.

We propose, therefor tha an alternative to snipi at other through the news pers all "put our programs here mouths are." YFS, as a n-p organization, is eligible ree federal, state or private nds to administer any such rogr

Money *is* availa for asking for almost any c ceiv project if the right s rces tapped, and we are wil g to ticipate in, administer, ope with, develop, write u or offer advice to any ter community group or pr ram.

Sincerel
William
Program
YFS-AW

Bull

East/West:

Why does your news per stantly use that phrase, "C nam chance." If you had ever oth to look up the origin of you find that it refers to a C na chant, a hawker of dinner are equal meaning as "bull i a C Shop." So you may be in ver perpetrating a racial s w none exists.

(Assuming that you've got etymology correct — and it's ly debatable — there's s a difference between the w ds na" and "Chinaman", in er historical meaning inte on interpretation. — E/W)

WTW

By Manchester Fu

his was the week that was? This little ink stained wretch kept to the grindstone last week. And this cat pointed to us and ook, he has no nose." His chick asked, "How does he smell?" said, "Terrible."

hat we're trying to say is that we were busy last week cover- mber of events and will have to skip our Hong Kong travelogue eeze the words to fit the page. Like the Reader Digest and d Peace, page 53-54."Maybe we should use a diary format . . .

uesday : 6:30 p.m. Met Min Yee at his Newsweek office at Plaza. Min flinging darts at a dart board. We kept him waiting? Stanford for "Role of Asian-American Press" panel sponsor- sian-American Student Alliance. Other panelists : Ellen Endo of Raful Shimpo, largest and oldest Japanese paper in the U.S. in Watanabe of Gidra. Gidra is the name of a monster in Japan- . You know, Rodan and Godzilla. Gidra, the paper, is one-year- gaining momentum among Asian students. Get Gidra's anni- ssue with its take off, "R.F. Shrimpo". It's a gas. Laughing gas.

★ ★ ★

dnesday : Saw Sal Mineo's "Fortune and Men's Eyes" at the tee Theater. Like the New York Times says, "Powerful, violent, y theatrical". Maybe too theatrical. Good cast. But still, you eeling these are actors making out as prison inmates. Mineo the play so much that author John Herbert wants his name f. No longer his play. Original rape scene offstage. Mineo should be seen. Sal lets it all hangs out. Lots of funny lines es Wigfall getting the laughs as "Queenie", the tough fag. much emphasis on homosexuality dissipates punch against ion in penal institutions.

★ ★ ★

ursday : Went back to school for a day at Marina Junior opped in on special classes for handicapped students, blind tally retarded. ESL classes. Stayed two hours with dean of rina has 1800 students, 98 percent is no problem. The other. the dean busy. These are the ones who shape up or be sus- In dean's drawers are stuff taken from them : switchblades, d enough firecrackers to start a mail order business.

me night: Took in Bennie Bufano's reception at Cory's stayed long enough for a glass of bubbly. Mad mod mob. ooking at people, ignoring Bennie's works which included his monumental sculptures ; . . moseyed over to the Cur- he opening of "1776" which won Tony and NY Drama ward as best musical of last year. This is the story of the of the Declaration of Independence. No leggy chorus, just bers of the Continental Congress from the 13 states. gail Adams and Martha Jefferson. They generate enough o hold you in your seat for two hours without an inter- Show stopper is "Molasses and Rum" number sung by ckton, knocking the New Englanders for their part in slaves. Some of the Founding Fathers are caricatures, he whole, more fact than fiction. Easy way to learn his- ts of history being taught in school distorted anyway.

★ ★ ★

urday: Sat in Japanese American Citizens Alliance meet- cuss Pucinski Bill to set up ethnic heritage studies cen- 0 million dollar bill. But vague. Doesn't say who the ups are, who gets what, where does the money come CL lobbyist in Washington asked to find out more . . .

Scooted down to UC asian Students Field Office on r distribution of food. A happy scene. Like a super- Only the poor don't have to pay. Someone has to pay. med school freshmen raised $7,000, some going without get the food. And the Asian students used their mus- ul it from the warehouse to the people. What is needed ore money to get more food. It's our food, yours and the first place. The government bought it as a surplus in the market price. It's just sitting there in the ware- tter in the mouth of hungry babies, no?

Speak-in

—Continued from Page 1

interview with a prominent Chinatown restaurateur.

Yee also ran afoul of the radical faction with his conclusion which read: "Whether the upheavals in Chinatown will be smooth or chaotic, no once can yet say. But there is no question in my mind that our people must have the same social, economic and educational rights as the other citizens. I never had such problems — but then, I was whitewashed."

Frank Chin, particularly, was offended by the last sentence. Chin, writer and Asian Studies instructor at SF State, compared the "whitewashed" admission with a black writer admitting to being an Uncle Tom. "You said the only way to succeed is to become white," he told Yee.

Yee, however, made it clear that the interpretation was solely Chin's. "The last paragraph was a personal soul thing, partly confessional," he said. "I think it carries the implication that the real heavy problems are in Chinatowns and ghetto communities, and that the people who become whitewashed don't have such problems."

The 31-year-old Yee, recently transferred to Newsweek's San Francisco bureau from Los Angeles, wrote the story under heavy deadline pressure. For this, he also came under attack. Alex Hing told him: "The crux of your article came from the Baccari Report, a white man's report. How could you write about Chinatown if you didn't investigate it?"

Hing said the Red Guard were mishandled in the story; Yee answered that Hing had eluded several tries for an interview. "Besides," Yee said, "Alex wasn't a major part of the story."

Yee also told the audience about his recent bum trip to Cuba, where he and a photographer cut sugar canes with the 780-member Vesceramos Brigade. "I got vamped on for being with big press," he said, "by 30 or 40 people — most of them Weathermen - types. They threatened us with busting our equipment and physical injury. We chose to leave."

The Speak-in (formerly advertised as a Read-in) also provided Alex Hing with his first public platform in months, for the express purpose of "running down what's been happening with the Red Guard recently."

But Hing's talk was dominated by the same revolutionary rap laid out by the Guard since its inception — about fascist oppression, about The Man "ripping off our land," about "all those pigs" being "Vietnam veterans who have no need for gooks — chinks, Chinamen," about the need "to fashion an Army to protect our people."

Hing praised the Chinatown co-op food program — which Loni Ding later said was made up of government surplus foods — and, finally, offered a one-sentence summary of what the Red Guard are up to: "We're underground," he said, "and we've been going through a whole lot of self-criticism."

In a question session after his speech, Hing asserted that — despite his claims that 'The Man hasn't got any jobs for us" and that "US wealth is a myth" — Chinatown "is the richest ghetto in the country." Still, since the bulk of Chinatown riches are tied up by major property owners and associations, "for the time being we have to compromise with capitalism."

* * *

George Woo, also out of the public spotlight in recent months, then took the stage to tell the crowd: "I want all you people to go to work."

Instead of going to college and getting government funds through GI bills and student aid, he said, would-be activists should live like the immigrants they want to help.

Woo, as always, was terse, by his tone making everything he said sound quite righteous. "I see Min Yee was jumped on, for talking to whites. It's okay to be white. But I'm waiting for people to tell me white is beautiful. The whites got problems. You start thinking: If you're white, you help the white community. If you're Chinese, you help the Chinese.

"I am a racist. I am Chinese. I will return everything back to Chinatown. My base is here.

"I don't think the Third World is together. I know it's taboo to say that." But, he pointed out, Filipinos, Japanese, and Chinese have individualistic concerns. "And in Chinatown they showed an anti-Japanese film and people go to pay money and enjoy it."

"Let's just be honest with each other," he counseled, "and don't be afraid of being called names. We'll all be judged by ourselves and what we produce."

* * *

There was no single ideological thread holding the speak-in together. Woo called for people to work at whatever pace, and in whichever groove, they saw fit. Hing wanted an Army ready to struggle, fight, and die. Leland Wong said that the monied merchants in Chinatown should open up, to put some of their money into scholarships and their muscle into tutoring youngsters to work. Los Angeles' Richard Toguchi called for adult support of young idealists. Jeff Leong, from Asian Studies at UC, asked for help to make the cliche about "the Chinese taking care of themselves" come true, by helping on the food program. "We can't rely on the white man to to solve our problems," he said. "All Asian people must get together." And Min Yee was proven to be not at all alone in terms of connections with establishment media, as Woo pointed out his own past affiliations with Sunset Magazine and as Hing admitted the need to work with capitalism as a steppingstone toward revolution.

But, for the absence of the Establishment, it was a chance to talk, to assure each other that Asian idealists had supporters, even if it wasn't clear whether they'd be sympathizers, leaders, followers, comrades-in-arms, or comrades, as in "friend" — unarmed.

THE PAGE 3 PHOTO

Them again

dennis wong

Stanford protestor sent home

PALO ALTO—The Stanford student who was busted April 2nd for possession of explosives has been sent home to Hong Kong, thereby nullifying charges against him.

Bernard Tung-yat Wang, a senior in physical sciences, was charged with possession of explosives after being found by campus cops draining gasoline into a plastic container under his gas-soaked Mustang in the early morning.

According to an inspector, Wang was apparently going to set the car off. A wick protruded out of the tas tank; the word "burn" was emblazoned on each side of the car, and a molotov cocktail was found on a nearby fountain. The gas tank of the Mustang had been punctured.

When Wang's parents were told of the incident—which came in the midst of explosive campus disturbances over the allowance of ROTC on campus—his parents ordered him returned home. He was released from North Santa Clara County jail in Palo Alto, where he'd been booked. According to Deputy Fire Marshal Harold Stalker, charges have been dropped.

CHINESE WORD-A-DAY

BY GORDON LEW

" INCH "

The Chinese word "inch" looks like a teacher who is determined to show you what it is. The cross resembles the teacher, and the dot probably is an inch from a ruler.

I might as well mention here that the Chinese system of measurement is different from the European one. A Chinese inch is a tenth of a Chinese foot, not a twelfth.

Of all the Chinese sayings with the word "inch," I like this one the best:

"An inch of gold cannot buy an inch of time."

Think of all the things that an inch of gold would buy. Also think of all the valuable time that we have wasted on doing nothing.

"Inch word" is a short note. "Inch iron" is a dagger or small weapon. A piece of highly valuable property is called "inch gold land." The Chinese feel that the heart is located in a small area of about a square inch, so many people call the heart "inch heart."

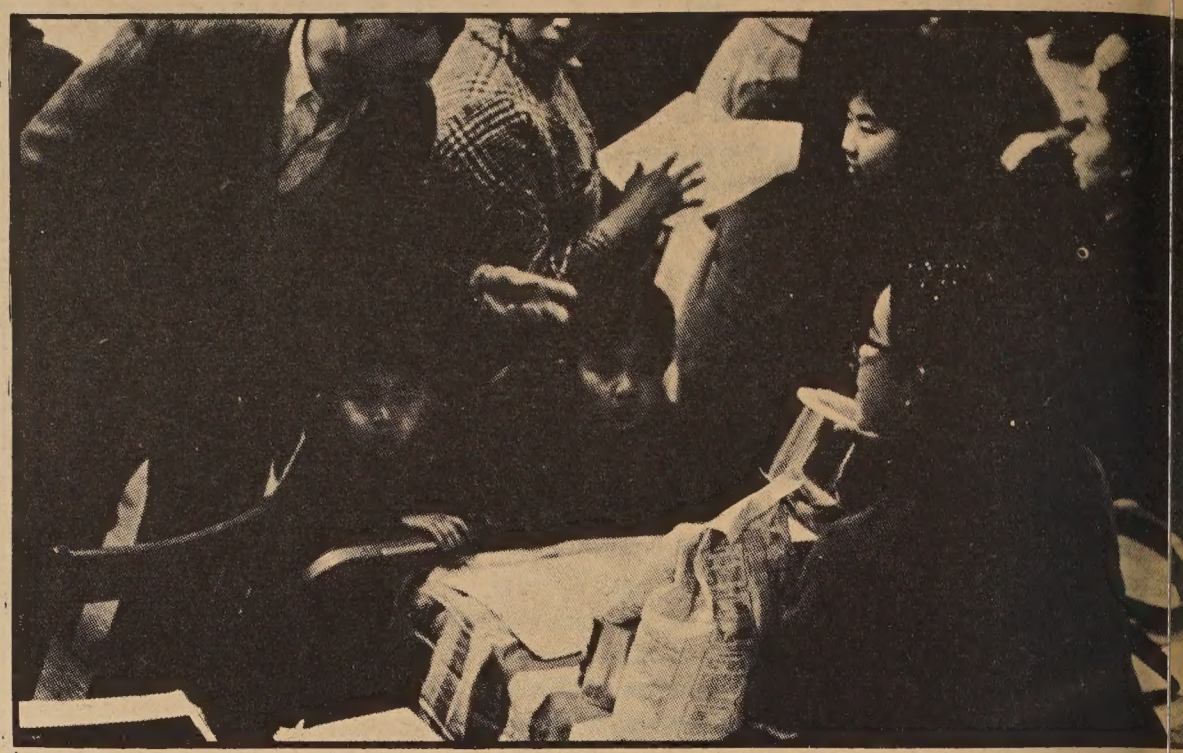
Mandarin **TSWUN** Cantonese **tCHUEN**

The word "inch" frequently means "a little." If you want to describe a barren land, you will say in Chinese:

"Not even an inch of grass will grow."

(Oops! I just remembered that many Chinese would insult bald-headed gentlemen with the same remark. That's not my intention, since I am also headed that way. Well, my apologies! Better crop next year!)

'Scrambled egg foo young?'



Chinatown families in need of high-protein food got what they wanted—in shopping bags each weighing 32 pounds—last Saturday at the UC Asian Studies Field Offices on Kearny Street. The event was the first distribution of free food packages to qualified mothers and children, a project of Asian Studies, the UC Med Center, and the Committee for Better Nutrition in Chinatown.

The day was quite a festive affair, with entire families trooping down to the basement quarters to check out food from student volunteer workers. A display table offered samples of prepared food (peanut butter spread on crackers by chopstick; scrambled eggs, and other tasties) and instructions on food preparation. Behind tables, workers continued packing cartons of foods into appri bags. All together, about 20 volunteers were o ing; each month's food delivery, accord Norman Wong, requires abour four full d work in getting the food from a warehouse u town to Kearny, then into bags, then into pe hands.

So far, Chinatown's quota of 400 certif cipients has been filled, and a waiting list ha made up. A fund-raising drive will begin s provide free food for more people. Those h like to chip in before the actual drive begi send money to the Committee for Better tion, c/o Lillian Sing at 1042 Grant Ave. San Francisco.

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Reports on Taiwan and Macau

By KATHERYN FONG

TAIWAN — The countryside is beautiful! Green and fertile the rural areas, about three rice crops a year and citrus fruit abounds. Farmers are mostly native Taiwanese (with roots originally in Fukien). They live simple lives based upon traditional Chinese customs which have their origins from Confucianism, Buddhism, and Taoism. They are eclectic about their religions and have temples for all the various gods and goddesses. The Government's program of giving land to the tiller has won the farmers' cooperation in government land reform programs.

The cities of Taiwan are all pretty much identical. An uncovered sewage system makes them all quite smelly. An abundance of cement serves builders with the material they use on practically all buildings in Taiwan. Whether for camouflage or for plain drabness, the cement serves to present the cities in "49 shades of grey". The aesthetic qualities of the cities are further degraded by the smog of oil-burning buses, the noise of a million insane "Kamikaze" cab drivers continuously honking, the lack of trees and flowers in the open areas, and the forboding presence of barbed-wire walls with glass spikes imbedded in the cement rim of the walls around homes.

* * *

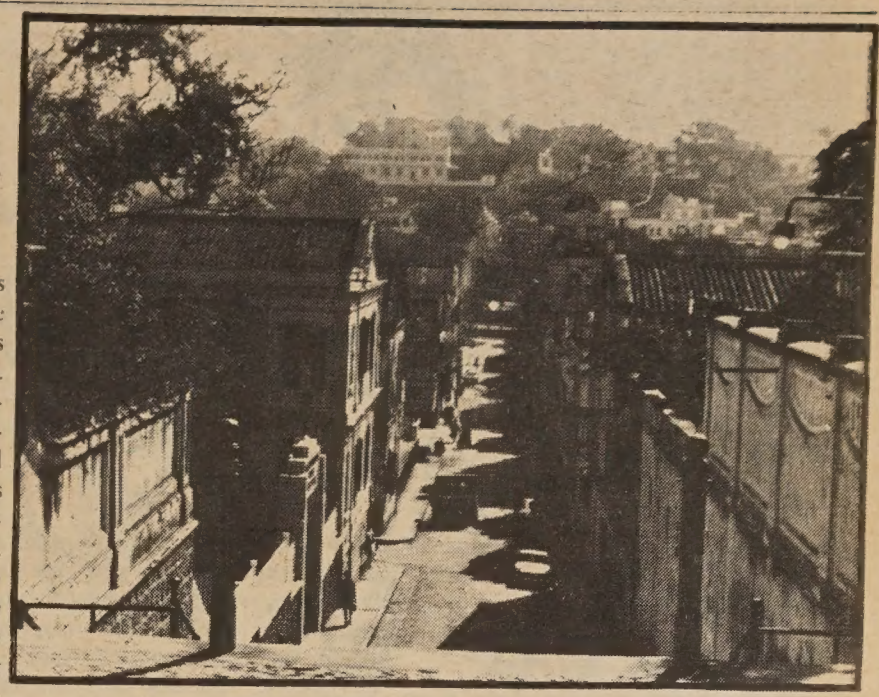
Taiwan officials still consider themselves in a state of National Emergency and therefore justify martial law as necessary for National security. Being an American in Taipei, I personally found some restrictions binding, but looking from their point of view I could understand.

The first four months I was in Taiwan, I lived with a group of four other American girls and found myself maintaining a pretty American way of life . . . eating plentiful meals, listening to cheap copies of American rock music, and speaking English. After the fourth month, I moved into a Chinese dormitory and rented an entire cubicle 6' by 12' usually meant for two students at twelve U.S. dollars a month. Having Chinese roommates, eating at small dining halls like the other students, and being forced to speak Chinese, I finally was able to learn something about Taiwan and the people.

It is a shame that most of the Americans in Taipei were military dependents and lived in a separate community with Western style homes and native servants to do their house chores. But, disregarding the bad aspects of smell and noise of Taiwan, it is a good place to spend at least nine months to study the Chinese language and to have a taste of total Asian living with few of the luxuries and comforts of the West.

* * *

Macau, on the other hand, has all the comforts of the West because of its proximity to British-influenced Hong Kong. Since the Red Guard riots of 1967, the Portuguese government is very careful not to infringe on the Communists' voice in Macau. The situation is one of mutual accommodation. Communist book stores, curio shops, newspapers, and household goods freely abound in Macau.



Macau: Where the streets are clean

The environment is much nicer than Taiwan's. It has aesthetically pleasing Mediterranean style architecture and is very much like Saigon with trees and pastel-colored buildings lining the streets. The air is smogless. There are flowers and trees, quiet streets and neighborhoods, and the pace is much slower.

* * *

The educational system in both Macau and Taiwan is pretty closed. Politics were avoided by the college-age Nationalists in Taiwan and my only source of political discussion came with a Chinese girl from Saigon who lived across the hall in my dorm.

In Taiwan, there is free public education through 12th grade and if a student passes his college entrance exams he may also receive a free college education if he needs financial help. The teachers' college in Taipei had a program whereby students going into teaching could be exempt from tuition if they agreed to remain in Taiwan and teach for one year after graduation.

In Macau, the only public education is in the Portuguese Lyceum where Portuguese is the language used. Thus, Chinese are left with either the free Communist schools or else paying tuition to private Catholic-run schools.

Linson College, where I teach, is non-sectarian, non-profit. It is supported by donations from friends of the Headmaster, Linson Dzau, who studied in America at Choate and West Point. Because it is not a strict Catholic school, specializing in subjects taught in English, many students are Indonesian Chinese who were pressured into leaving during the Sukarno overthrow. Many of these exiled Indonesians do not speak Cantonese fluently and so cannot attend regular Chinese schools. The other students are an interesting conglomeration of poor students on full scholarships from the Headmaster, rich spoiled kids who have been kicked out of other schools, and bright hard-working students who want to continue their studies in America, Canada, or England.

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Asian GI: Which side is he on?

(Ths following article is by Gary V. Tom, submitted in reaction to the article, "Anti-war teach-in: 'A gook is any Asian'," in East/West. As Gary explains: "Having served as a 'gook'-American soldier in Vietnam, I am acutely aware of the particular hazards of Asian-American encounters while fighting an Asian war. Both persons cited in the article are friends of mine."

Tom served in Vietnam as a medic near the demilitarized zone and as a Chinese interpreter/medic in Saigon. He was in Vietnam from June 1968 to January 1970. He is back in San Francisco now.)

By GARY V. TOM

Numerous Asian-Americans are now serving in the armed forces, and many will be sent to Vietnam. Because Orientals in America have been stereotyped as houseboys, laundrymen, and waiters, it is sometimes difficult for an average American to imagine one in a U.S. Army uniform. Thus, Asian-Americans who are sent to fight in Vietnam should take certain precautionary measures to avoid being mistaken for the "enemy."

To the American GI in general, "all Orientals look alike" and are considered "gooks," a derogatory terms for Asians. In the chaos and confusion of direct combat, an Asian-American faces the chance of being accidentally shot by his own men, or perhaps mistakenly sent to a Vietnamese hospital where there are poorly trained Vietnamese doctors and nurses, inadequate and unsanitary facilities, and a high mortality rate.

One case of mistaken identity occurred when a Chinese-American airman was riding a military bus in Saigon. The bus was suddenly stopped by the military police, who then dashed on board and pointed a gun at his head, thinking he was a Viet Cong attempting to infiltrate a nearby Air Force base.

Another case involved a Chinese-American soldier who was on a patrol that was suddenly ambushed. He was accidentally shot in the back by a new man in the company, someone he had never seen before. Later, in an American field hospital, he was almost mistakenly sent to a Vietnamese hospital. Fortunately, he was conscious and was able to tell them that he was an American.

A couple of precautionary measures an Asian-American GI should take upon his arrival to Vietnam:

- Have your name, rank, and insignias sewn on all your combat fatigues as soon as possible. Do not wear stateside fatigues; it is similar to the uniforms worn by the Vietnamese Army.
- Carry your identification cards and dog tags with you at all times. Wear your dog tags even to the showers. If you decide to go bathing while in a Viet Cong infested area, be sure to go with a companion of another race.

If you're going to Singapore . . .

SINGAPORE—It doesn't matter whether you're an insurance broker, a Navy officer, or a bonafide street freak—if you've got long hair, you're not welcome in Singapore.

Immigration officers, armed with a government ban on hippies, refused to allow 20 young travelers—half of them Americans—to enter Singapore last Tuesday, keeping them bottled up, instead, on the waterfront where their ship docked.

The 20 men and women, who were traveling separately and not as a group, arrived in Singapore Monday night aboard a ship from Indonesia. They were conventionally dressed and reasonably well-heeled. But despite their protests that they were not dope smokers or free love practitioners, they got no further than the immigration compound on the waterfront.

"We're still arguing with the officials," said David Gould, 26, of Lockport, N.Y., one of the group, said Tuesday.

"It looks now as if they are going to put us on a train and send us to Malaysia," Gould said.

Gould said the travelers were told they would be let off the train just outside Singapore in Johore Bahru, Malaysia, where there are no airports or international shipping facilities.

Americans in the group included teachers on vacation, an insurance broker, Peace Corps volunteers on their way home and two Naval Reserve officers vacationing following their release from active service.

Singapore began refusing entry to hippies two weeks ago, claiming the ban was needed to keep the image- and tourist-conscious island republic from becoming "socially polluted."

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en Fong: venge?

ed from Page One

e growing up in Chinatown. are no longer the thrifty, orking, family-oriented, -oriented students that e stereotyped to be [not e first generation was that ype either]. They are more ict of American society.'

any youth in the ghetto, uffer from problems like ency, materialistic desires, ower degree of intellectual- e problem becomes worse, the parents of these refuse to believe that these ns are alluring to 'their The parents feel a strong tie will overcome all en- ental factors.

g inefficient in reading and Chinese and English on a level, and lacking a solid ic background, most of the are constantly pressuring ildren into becoming an- Einstein or a high-salaried r. Hence, the pressure ociety and the added pres- m the family are constant- pressed on the Chinatown They do not know where or where to go. The are dropping out of junior nd running away from hardcore groups like Le- aiders and Junior Raiders, sibly Team 40 are evolved ese circumstances.

dd to this situation, there ge influx of Hong Kong nt youths. Their problems worse. Not only do they face the problems of living ietto, but they are also ith a language barrier and ies in accepting American The immigrant takes a cue s American-born brothers; way to get anything is to it. A direct result of this on was the formation of Chings. You may say this ll percentage of the hard- up. Think again!

hile back, a black power nt started. The China- uths lost in their dilemma y saw the light. They saw ks getting what they want- ugh a riot. Why couldn't the Chinese get what they wanted if they screamed loud enough? The immediate situation is that more and more Chinatown youths are loosely attached to these hard-core groups. You can bet a large percentage of them will help the hard-core groups fight or commit some minor crime themselves. An example of the loosely-attached groups is the Project Boys, the youths who live in the Ping Yuen housing projects. Also the Tongs are absorbing the Wah Chings. Any immigrant youth knows that if any problem arises, the Tongs will take care of it. Once in the Tongs, they can have prestige, money, and girls. Just how they propose to get it, I wouldn't know. All I can say is that the immigrant youths are turning to them for mental and financial security instead of the school.

"This is just about how it stands at present, so I hope the Chinese will be included in the Senate bill for more community recruitment."

They heard her loud and clear

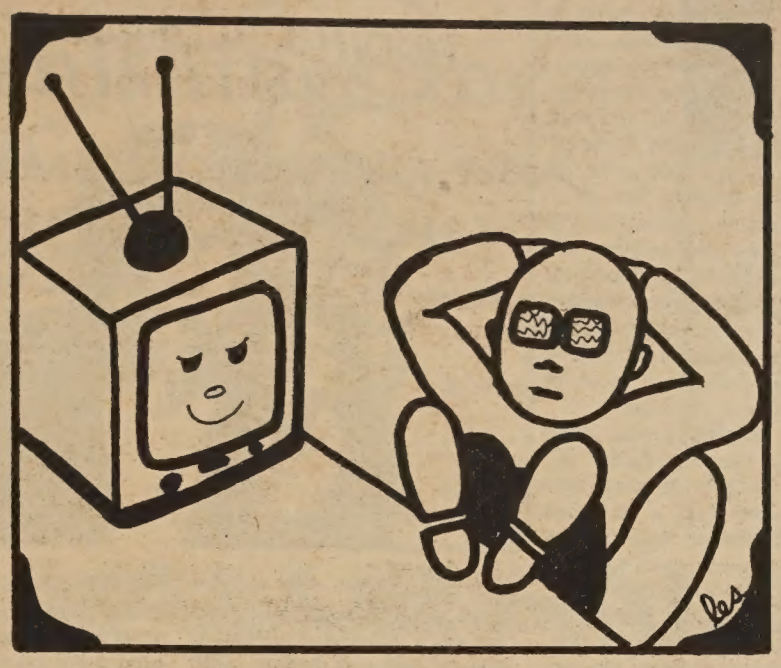
Mary Tsu, a Formosan fired from her job as orderly at San Francisco General Hospital because of her halting English, has been returned to eligibility for her job by the Civil Service Commission.

Mrs. Tsu, 40, told the commission of being hassled by a nursing official at the hospital about her speech. The official, she said, "complained about City Hall always sending such funny people to the hospital."

Mrs. Tsu, who came here only last month from Formosa, is sole support of her four young children and her husband, who is ill. She was fired from the temporary orderly job shortly after getting the job.

She told the commission that she challenged the official — who went unnamed — to talk to the patients who, she said, understood her English and had commented on her kindness.

The Commission voted to return Mrs. Tsu to the eligible list for orderly jobs. This meant, according to one commissioner, there was a good chance Mrs. Tsu would soon be back on the job.



L.A. Chinese: 'promanship'

(Here's how the Daily Variety saw "Year of the Dog," the Chinese-produced TV special shown in Los Angeles two weeks ago. The review appeared Friday, April 17th.)

THE YEAR OF THE DOG
(Wed., 9:30-10 p.m., KNBC-TV)

Title of this all-Chinese revue can be translated many ways, especially by critics of the tv season, but to the Oriental it's the year 4,668 when humanitarianism and fellowship rule. This then would call for a celebration and this is what was unfolded Wednesday night for a half hour of fast-moving and sprightly entertainment. Confucius would probably have said, "A picture is worth more than . . ." and he would have been right. As one special in a series to feature minority talent, it supplied the impetus to see them all. Next up, Mexico.

Once into the swirl of the Chinese gala, it had moments of nourishing entertainment with occasional touches of promanship. Singers and dancers had modicum of competence and the comedy although at times forced was funny. When an officer lined up a victim for the firing squad he took the lead. Commercials were spoofed, a hula dancer took flight like tv's nun and blackouts were openly copied from youknowhat. Ed Sullivan does it, why not the Chinese, so a femme drill team did a precision number. The dragon is not to be left out of any ceremonial so the two inside dragged-on.

Maybe the talent scouts didn't make any cuff notes but it was a pleasant half hour that nobody could get mad at. Featured were Al Huang, Buddy Carroll, Duana Wong and Pearl Hong. KNBC's Don Davis coordinated the production with Beulah Quo, Guy Lee and James Hong. It was as soothing to the senses as a mandarin dinner is to the palate.

'Textbooks prejudiced'

Continued from Page One

large scale agriculture in California. Particularly in *California: A History*, the incarceration of the Japanese in concentration camps during World War II is not mentioned, nor is the Anti-Chinese Movement which resulted in the restrictive immigration policies of the U.S. early in this century.

Commissioner Livermore reported that in the *California Our Home* text of approximately 350 pages there are only two references to American Indians, and that in *Land of the Free* the term "wild Indians" is used frequently. "Only men like Jim Thorpe and Will Rogers, who were American Indians who achieved national prominence, *but by Anglo standards*, are mentioned as leaders," he said.

The Panel is recommending that two of the three texts covered in this report, *California: Our Home*, and *California: A History*, be replaced, and that *Land of the Free*, be re-edited and corrected to remove the derogatory or inaccurate sections. The Commissioners voted unanimously to send the critiques and the Panel recommendations to the State Curriculum Commission, to local book selection committees, to the publishers and authors of the texts and to all HRC's in the State.

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Getting surplus bargains

(The following is from a special issue of Family Circle entitled "Cutting the Cost of Living.")

By JANE MORSE

Don't let the pop-art exterior fool you; beneath it all, your Uncle and mine, Sam, is a big, big businessman. Color him banker's gray. And watch him closely. Like any large concern, he has clearance sales, and one or more is almost certain to be in your neighborhood. If something about $3 toasters and $6 radios gets to you, you ought to get to them.

Uncle's clearances come in the form of public auctions and sealed-bid sales held, if it suits his purposes, at high noon on the San Diego docks or at 8 a.m. in an Iowa cow barn. Usually he's disposing of new and used seized, abandoned, or surplus merchandise, and if moving it elsewhere adds to his overhead, well, it stays where he found it. Advertising ups the overhead, too, so don't count on Uncle's getting in touch with you; the chances of your reaching him are much better. Here's how and why:

There are 43 district Customs Bureau offices liberally spread around the country and required to hold at least one public auction a year. To find out where and when, write to the Bureau of Customs, 2100 K Street, N.W., Washington, DC 20026, for a free list of district offices. With this in hand, contact the district director nearest you and ask to be on his catalog mailing list. Each catalog describes the articles to be auctioned and outlines the terms of the sale. In almost all cases only cash payment is acceptable. Everything is sold "as is"—a good reason for dropping by on the presale inspection day for a very close look.

If you can keep your head and avoid "auction fever," it's possible to carry off a cut-rate Belgian wool rug, a Bavarian crystal chandelier, golf clubs, a dozen beer mugs, even a carton of thick cotton bath towels. What you do with Jacaranda-wood logs, empty gasoline cans, or a smashed camera I'm not entirely certain, but items as odd as these are likewise up for the best offer.

Goods are sold by lot numbers. Uncle Sam allows no margin for any of your errors or misjudgments. He also expects you to cart home whatever you buy, usually no more than 24 hours after the sale.

Federal marshal's auctions are not nearly so easy as the Customs Bureau's events are to pin down, although the former are as plentiful as grapefruit and advertised in newspapers as well. To find out which newspapers and what procedures are used, look in the telephone directory for the number of the United States marshal at the nearest of 189 locations, call him, and express your interest in the work he's doing. Part of that work includes disposing of land parcels and houses, with the actual sale taking place, like as not, on your county-courthouse steps.

Besides real estate, the marshals do a volume business in automobiles, ships and boats, household and office furniture, and jewelry and clothing. One marshal's recent inventory also included 43 art objects, 20 cases of Brazil nuts, six pinball machines, an artificial knee, and one Chinese bronze tortoise. You can see there's no lack of variety. Boats are exceptionally popular because, under admiralty law, purchase in a marshal's sale provides the buyer with a clear title—something that's rather difficult to come by via any other second-hand route.

In the case of automobiles and office machines, the buyer is expected to do his own title search. Although few titles are ultimately questioned, the better-safe-than-sorry principle fits well here.

Post Office-sponsored auctions are often Uncle Sam's meatiest, in terms of good goods for great prices. And if the weather's bad, your buys can be even better; fewer people will be around to run the prices up. So pray for rain on the day you're headed to help the dead-parcel office get rid of the wristwatches, silverware, electrical appliances, clothing, and so on that piles up in them.

Last year they had to unload 1,117,850 parcels. This got them $720,322, or a good deal less than $1 a parcel. If that moves you, write to the dead-parcel office in Atlanta, Boston, Chicago, Cincinnati, Fort Worth, Memphis, New Orleans, New York, Omaha, Philadelphia, St. Louis, St. Paul, San Francisco, San Juan, Seattle, or Washington, D.C., and ask to be notified of what's coming up for sale, and when. If there is no mailing list, ask where notice of the event is posted. There are two or more sales a year in each dead-parcel collection center. Remember: Cash only, and no refunds.

It used to be that Defense Supply Agency sales were directed primarily at wholesalers, but now lots are arranged so as not to exclude the buyer who wants only one or two of a thing—a "thing" taken from a list of goods ranging from battleships to baby diapers. "How To Buy Surplus Personal Property" tells all about it and is for sale by the United States Government Printing Office, Washington, DC 20402, for 20¢.

There's a computer you can tie up with that will send you only the news you want—notices of automobile sales to be held east of the Mississippi, for example, or camping equipment for sale in California. Write down what things and sales areas interest you, your name and address, and send these to The Commander, Defense Logistics Services Center, Attention: DLSC-MSB, Federal Center, Battle Creek, MI 49016.

Besides what, when, and where information, the catalogs sent you free thereafter will give an accurate description of the property. This description is often so complete that many bidders bid without inspection. The catalog will also tell you the term sale, which is usually by bid (meaning you nee tend the sale in pers or brought along with deposit to one of the offices—at Newport, R land; Philadelphia; Co Ohio; Norfolk, Virgini sonville; Atlanta; Fort Ogden, Utah; San Die Oakland, California. checks are accepted.

The General Servi ministration, too, has offices—at New York; Washington; Atlanta; Kansas City, Missou Worth; Denver; San Fr and Auburn, Washingt nually they sell $13- million worth of solid used typewriters, desk cabinets, hand tools, e equipment, automobile and even two-seater a Picture what an entire ment might use, and y an idea of what even GSA's to dispose of.

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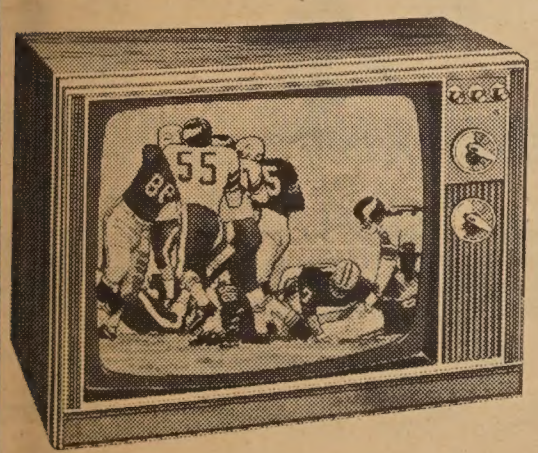

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Asian perspective

The Asian Studies Program at Sacramento State College is presenting a week of Asian cultural programs. Tomorrow (Thursday, April 30th), a workshop and panel discussion on "Vietnam – An Asian War" – will be presented at 7 p.m. in Physics III, and on Friday at 2, Betty Sung, author of "Mountain of Gold", will discuss "Chinese in America" in Douglas Hall 212. The week end with a 4 p.m. program of Chinese traditional dances by Mary Woo; the Chinese Student Choir of the Chinese Student Society, Japanese musicians, and jujitsu by the Davis Judo Kai Club.

Presented earlier this week were such speakers as JACL national president Jerry Enomoto; Red Guard Alex Hing, and Japanese longshoreman Karl Yoneda.

Scholarship

SANSUI, Calif. – Susan Low, a student at U.C. Davis, has been awarded a $300 California State Scholarship for 1970-1971. Miss Low is a former winner of the 1969 Cordelia Firemen & Women's Auxiliary Scholarship.

Outstanding . . .

STOCKTON – Rose Ah Tye, 83, and Yep Jick Lon, 92, received the Cathay Club Awards as outstanding citizens of the Chinese community. The awards were presented by Representative Bob Monagan and Senator Alan Short.

DEEM SUM 心點

Jaded

SAN FRANCISCO – 21 carved jades have been put on display at the Center of Asian Art and Culture at the de Young Museum. The 21 were selected from hundreds that will go on exhibit when the jade room is finished. Included in the display: a sensuously carved 17th century Buddha's hand citron, donated anonymously recently.

Priest

A China-born priest has been named the first Vicar for Chinese-speaking Catholics by Bishop Floyd Begin in Oakland. Father Matthias Lu, philosophy teacher at St. Mary's College and chaplain for Chinese students at Cal, would be happy to meet and work with Asians – native and immigrants. He can be reached at St. Mary's College in St. Mary, Calif. 94575.

Mass for grocer

A memorial Mass was held in Sacramento for Willie Joe, a grocer in the city for 38 years. Joe was a director of the Northern California Grocers Association and the Chinese Grocers Association, along with numerous civic organizations.

Sadie Yip Lee

STOCKTON – Sadie Yip Lee, 75, a bakery operator for 40 years, died of a heart condition early this month in her home. Mrs. Lee was an area resident for 64 years who operated Yet Bun Heong bakery with her son, King S. Lee. She was a native of San Francisco.

Chi Nu News

BERKELEY, Calif. – Chi Nu Omega, a UC sorority of Chinese and Japanese cuties, presents its third annual basketball and dance May 8th (balling) and 9th (dancing). Tourney games will be played Friday in Willard and King Gyms at 7 and 8:30 p.m. and beginning around 10 a.m. Saturday. All games are admission free. The dance will be at the Club New Yorker at 4742 Mission Street in San Francisco from 9 p.m. to 2 a.m. There'll be boozing, so ID's are requi more information, call 6 and ask for Nancy.

Wedding bells

• In Sacramento, Ellen L and Kim M. Yee got marri Westminster Presbyterian Ellen is the daughter of Mrs. Elwood Woo, and band is the son of Mr. a Edward L. Yee. They honey in Southern California.

• The International Ho off the UC campus in Berke the setting for a reception Ling Chiang and her bri Yu-Nian Hsieh. They we ried in Northbrae Co Church. The bride is the of Mr. and Mrs. Shao-Tang of Minneapolis, and Hsie son of Mr. and Mrs. B Hsieh of Nankang, Taip bride has a BA from Natio wan University; Yu-Nian BS from the same univ master from Notre Dame going for his doctorate in at Cal. The couple will Oakland.

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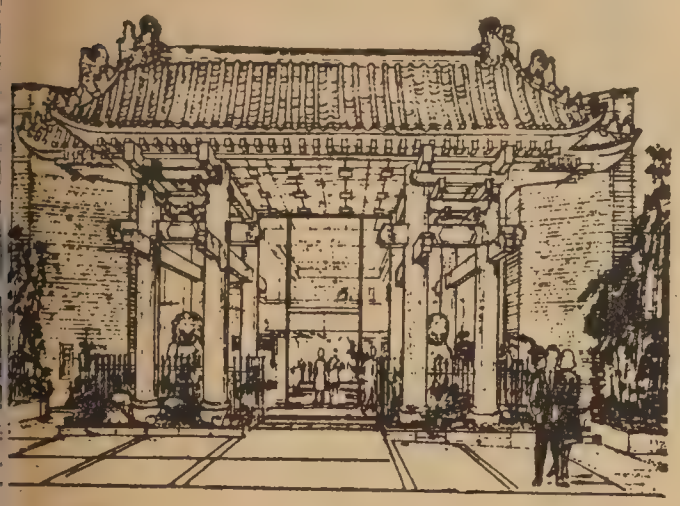

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Woo Vice President & Branch Manager

Ron Ho, in the role of Judge Aristide Forestier, is not swayed by the wiles of Joyce Nagase, Sharon Keene, Carole Lee and Syndi Seid in the forthcoming Optimist Club Show, "Can-Can." Scheduled for May 9th at the Village, this is the club's Annual Boys' Work Project.

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Help for immigrants

The Chinese American Institute of Engineers has formulated a program to help Chinese immigrant engineers, architects and draftsmen who are not currently employed in a professional capacity.

Its panel of members, bilingual and knowledgeable in their own professions, will provide information which will enable a newcomer to plan more effectively his search for a job which matches his experience. Ability to speak English, however, is essential.

Persons who desire to participate in the program should contact the coordinator, Mrs. Jane Fong of the Human Resources Development Center at 661 Commercial Street, San Francisco, phone number 433-0575.

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Girl Scouts of the Golden Gate Association, which includes all the northern part of San Francisco, presented an exhibit of special interest for Bay Area Girl Scouts' Scout-A-Whirl, April 18 and 19 in the Oakland Coliseum. Local troop No.1059, pictured are members Corrine Mozetti and Dorothy Dong, who worked on the exhibit under the guidance of troop leader Mrs. Thurston Journey. Good Health for the Future is their theme. Careers in health which are open to girls were demonstrated, and the contributions of various ethnic groups to medicine were pointed up.

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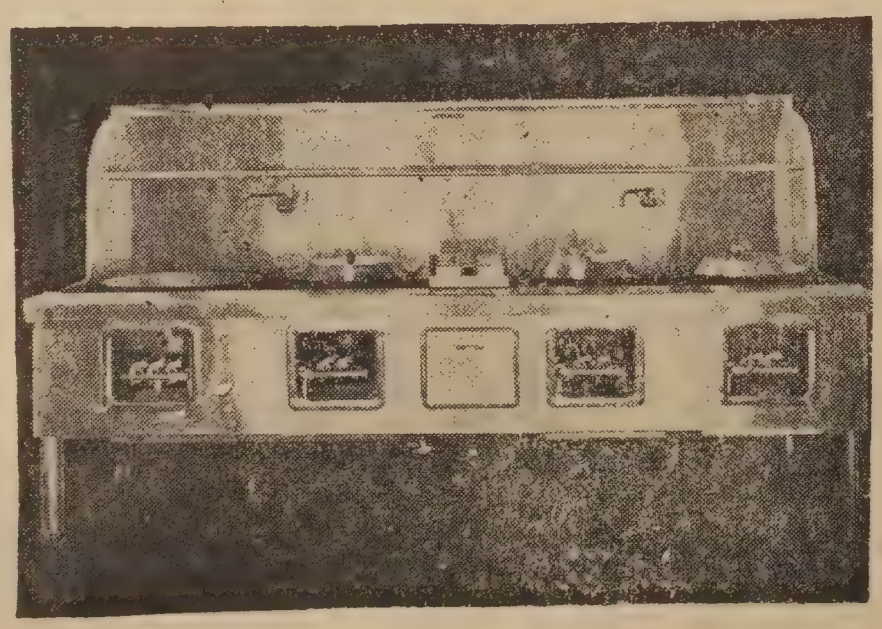

雷影化連環畫

男女兩市都

王仁羚

華埠人語

加省的屋崙港將與台灣的基隆港結爲姊妹港，雙方初步協議，將定期今年六月十日，在基隆舉行結盟儀式。

去年十一月，屋崙市長列定率領一個貿易訪問團到基隆訪問，係和基隆港務局長曹開諫商議，締結爲姊妹港，以促進兩著名港口之關係。

※

台北廣東國民大學校友會，以自置會所，座落台北市新生南路，原爲木造平房，以年來校友眾多，會務擴展，深感不敷應用，乃決定拆平改建五層樓房，內部除佈置大會禮堂，各種專室外，並設精緻套房多間，以備海外校友回國停驂之所。其餘房舍將作各項學術研究所之用，廣招學子，重振弦歌，復興中華文化誠盛事也。旅美民大校友，僉以此舉，以爲母校復校之發祥基地。應予以贊助，乃組成「旅美國學贊助台北民大校友會擴建會所委員會」。並推定人員分區負責，以專責成，其組織如下。顧問張香譜，主任委員莫鏗，美西區主任陳新堯，美東區主任趙炳炎，美中區主任方華興，美北區主任陳樹爲，羅省區主任劉佛長，紐英崙區主任黃培潤，中文秘書周堅乃，吳鴻順，英文秘書劉世求，蕭仲斌，財政方國源，李華廣，核數謝熾伯，黃翠珠，聯絡胡錫培，余庚南。

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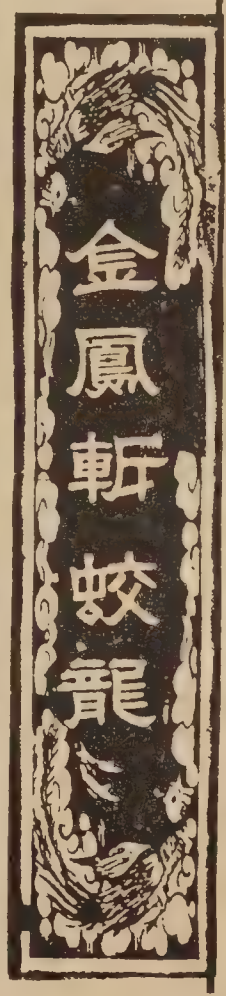

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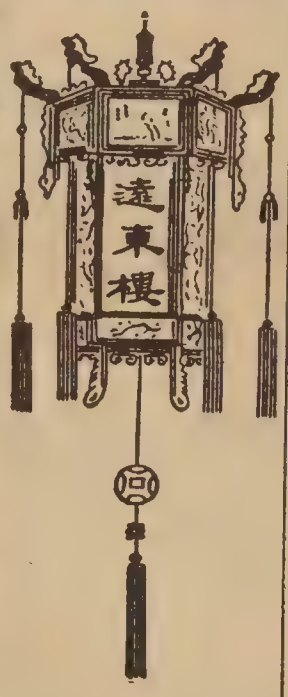

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答讀者問

唐考活君：

（一）你坦白之後。已喪失原來之籍民資格。你現在僅是有永久居留權之外籍民。（二）你的夫人是美籍民。依法你只須三年。即可申請入籍。（三）你現時若欲申請父母來美。則只能應用第五（美國所缺乏工人）或第七優先（難民）申請。如此比較困難。（四）你入籍以後。以籍民資格申請父母來美。則毋須等候配額。自然比較容易了。

黃德興君：

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黃余美蓉女士：承詢問題。僅答如下。（一）你現年六十六歲。原可合格申請參加老人醫藥保險。但你來美居住只有四年。依照規定。移民來美須住滿五年。方有資格參加。（二）你現時雖已屆退休年齡。惟你必須曾做工至少有十八個工作季。（每年四個工作季）始可合

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東遊記之十三

靜崗圍爐夜話

余卓雄

央是一張方桌，主人指導我把足屈起來放到桌底下，原來那處藏着一具電爐，這正是如假包換的「圍」爐話舊。

主婦爲我們預備了一席著名的蘇蓋亞蓋，和中國的生鍋相同，一個盛滿上湯的大鍋放在火爐上沸騰，吃時把桌上的生菜，牛肉片用筷子夾起浸到熱湯裏面，浸熟了，用生鷄蛋拌着吃。材料是上等的，只是湯裏放下太多的白糖，反而失去肉的鮮味。

一餐既罷，本來由客廳變爲餐廳的小房間，再過幾小時又是睡室了，傢俱不過是一几一桌一櫃，如此而已。在美國普通人都有一層地庫貯藏不常用的東西，很多人的屋子裏還是凌亂不堪。在日本因了地小人多，對面積的運用特別縝密。

我從來便喜愛東洋的藝術。色彩以單調爲主，就算黑白相間，也有一種閒逸的風格。金山華埠强調黃紅綠三色，不但庸俗，且違反和諧，不知道誰把這些顏色介紹進來，眞是該打！以後我們一直盲從，毫無創造精神，但覺一股封建不化，這對年青的中國建築師是一個挑戰。還有插花之道，亟應借鏡日本的綫條理論和眞善美的協調，在花園中拾來一棵松枝，仍不失爲花瓶的美好題材，反觀很多中國家庭，在新年期間插梅，一統籠地塞進瓶口裏便算功德圓滿了。我欣賞生命，覺得一起居，一飲食，一陳設，都有其可愛的地方，天下萬物，都是美的對象，豈祇古董名畫才是價值連城？

是晚以「爾爲世界之光」爲題對加籐豐的會衆證道。有人即席揮毫，寫了一個大字「光」贈給我紀念。四周有出席者的簽名，這件禮物我很珍重。和我在香港帶回彭覺魂題書的詞寄滿江紅，李無逸夫人慧賢女士畫的彩蝴蝶。還有台灣李建勳少尉夫人珍芬女士的細繪仕女圖，都鄭重地掛起來。說起書法，我很慚愧，沒有拿毛筆有二十多年，寫起來欠勁，且無耐心。中國書法不單是表達思想，又能養心正氣，現代人不幸地失去這種福份了。

我們沒有時間去大阪。現在大阪的世界博覽會也開幕了。日本人爲這件事覺得驕傲，因爲代表了無盡的心血和組織力。東京市面一早就準備妥當招待那千萬遊客的來臨，全球的國家都要在這裏把他們最滿意的製成品公開展覽，我想其中最要令人注目的，要推科學家和工程師對明日世界的想像，一定多彩多姿。

心理學權威哥頓阿爾勃說：「人類最關心的還是他的將來」，可不是嗎？我和我們的兒孫！都要住在一個快樂的國度裏。我從小時起便不在希特拉的閱兵禮中看出甚麼明天的希望來，以後不論是在莫斯科的紅場，台灣的總統府廣場，或北平的天安門，看了所展覽的「力量」，除了暗中爲和平祈禱之外，總覺得威脅未除。

于是我對商業化的展覽會有了好感，因爲它們給我一個憧憬。日本在戰後的進步是對和平最有效的證明，讓我們也看看台灣、西德、和平是可能的，如果我們把侵畧變爲互助，生產和了解。

無論如何，我對世界博覽會的期望是，不可僅爲人爲的理想世界而心滿意足。因爲人到底是自私的，除非上帝是我們理想世界的一部份。記憶所及，世界博覽會歷年來在紐約，加拿大蒙特里，西雅圖舉行，人類雖然把他設計中最美麗的城市供世，但我們是否因此增加多一點平安？我們有否學習更愛護隣居？我們的家庭曾否因了電氣設備使婚姻更和諧？

當我們爲世界市場上的展出炫目迷惑之際，眞盼望人也能同時嚴肅地想及靈魂的鎮靜和去處，而把這個答案公諸世人，這一來總比互相誇耀權力，或經濟成就，以逞政治目的還有益處。

在日本我沒有看見我們昔日的敵人，雖然我童年逃亡于槍林彈雨的印象猶在，但這僅是心理上的反應。我看見了中華民族的寬大，我相信上帝的公義，他必不離棄我們，甚麼國仇家恨，相報何日？原子彈在廣島烙下的創痕，應爲千古鑑戒。我們已經飽嘗患難，六十年代一切的反抗證明了我們的蠢笨，七十年代該是携手乾杯的年代了。

我們不一定要旅行到日本去看那個美麗的未來世界，就在你今夜在床沿跪下禱告的時分，新的生代便開始了，這是合乎科學的，你不妨一試。

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連載小說

失落姓名的人（三）

周敬

前文提要　一位在花園角流浪的「無名氏」，因患急症死了，留下八千塊錢，醫院方面爲他查詢親屬。

「我不認識有這麼樣一個人。」他直截了當地回覆了。

「可是黃氏宗親會的人說他可能是你的兄弟。」

「他們只是瞎猜，說是可能，并沒有肯定哪。」

「但無論如何他的後事是要料理的，你先生姓黃，他也姓黃，不能說沒有關係的。」

「哎喲，天下同姓的人這麼樣多，吉凶二事天天有，我那裏有這麼多的錢去做人情。」黃堃福有點不耐煩了。

「可是這位黃先生遺下有八千塊錢，只要有親屬去認領，除了醫藥費和辦理他的後事外，總還有幾千塊錢剩下來的。」

醫院裏派出去調查的人，這幾句話像一服興奮劑，黃堃福一聽，臉孔立刻弛鬆下來，連聽覺也似乎敏銳了許多。

「他有錢？我不相信在花園角流浪了兩三年的黃阿進會有八千塊錢，不過他做了幾十年工……」黃堃福在自言自語，但無意中也頂住了「無名氏」的姓名。

「黃先生，這是千眞萬確的，[illegible]了一條綢紗[illegible]，裏面便藏着八千塊錢。」醫[illegible]這出來的人，接着帶上諷刺，要錢的跟我同去醫院辦理手續吧。」

黃堃福被他說得有點不好意思。

「他還有一個妻子，用不着我給他辦理後事的。」

「也是住在三藩市嗎？」

「不，在屋崙，這裏有她的電話。」

黃堃福從抽櫃裏取出一本袖珍記事部來，抄錄了一個電話號碼給醫院裏來的人。

「謝謝你，那末我們可以跟她聯絡了。」

果然，醫院裏派出去調查的人回到醫院以後，便依照黃堃福給他的電話和黃進的太太聯絡。

原來這位黃進太太說得一口流利的英語，起初她對黃進的一切都諱莫如深，後來聽說他遺下一筆財產等待親屬去認領時，却立刻換了腔調。

「是的，黃進本是我的合法丈夫，」她說：「但他後來因爲神經不正常，離家在外流浪，因此我也理不了他，可是他畢竟是我的丈夫啊，爲什麼死前我也不能見他一面？」

似乎看在錢的面上，又爲了證明他們的夫妻關係，黃進太太在電話裏哭起來了。

第二天，黃進太太趕來醫院辦理接受遺欵和處結醫藥費的手續，事情本來可告一段落了，但同日醫院又接到了一個電話，說她是黃進唯一的女兒，應該有權家庭在外流浪，現在媽媽也常和別的男人胡混，似乎無權承受遺欵的。

醫院當局把情形轉告黃進太太，她像被沸水燒心似的暴跳起來。

「哎喲，這個五逆的女兒到現在出現了，她還有甚麼面目見父母。」她用拳頭擊着自己的掌心，咬牙切齒的咒罵：「她未滿十六歲便亂交男人，懷了孕不敢回家，後來和人私奔，一去六七年，我早已當沒有這個女兒了，她還敢來爭遺欵？」

醫院當局對這事左右爲難，結果還是把黃進的遺欵交回黃氏宗親會，讓他們的父老仲裁調解。

爲了研究事情的眞相，宗親會的父老們除了叫黃進妻女問話外，還廣泛調查，這麼一來，黃進生前的事蹟便被發掘出來了。

（未完、待續）

周敬著：

金門之旅

以三藩市爲背景的一部長篇小說，題材現實，故事動人，文筆優美，金門橋畔衆生相在此活現，全書廿萬字。

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時事述評

惜分

※高棉待援—北越共軍與越共部隊，盤踞高棉東部沿南越邊境，爲時多年。在施漢諾政府時期，共軍且以高棉港口爲其軍事供應品運輸主要路線，比胡志明路線之陸上運輸更爲安全而重要。高棉新政府成立之後，共軍補給運輸路線遭受威脅，其勢必向政府軍採取攻擊。北越共軍在寮境進攻政府軍，目的相同，消除其對南越用兵之後方威脅，推進胡志明過去統一全越目標之實現，使越戰重心由南越境移至寮高棉。

美國過去援助寮國抵抗北越共軍侵略，僅次於援助南越。所不同者惟未正式派遣地面戰鬥部隊援助寮國。此次北越共軍與越共部隊進攻高棉政府軍，分數路撲向首都百龔奔，高棉政府軍素乏作戰訓練與經驗，數量亦不及共軍，形勢危殆，新政府總理經向美總統直接呼籲救援。此爲可以想像之亦向法總統彭披道呼援，惟法國鞭長莫及，心有餘而力不足，徒呼奈何。美總統尼克遜正在宣佈續由南越撤軍十五萬之時，國內反對派尚嫌其解除越戰關係進行太緩，顯難扭轉趨勢派兵高棉，儘管白宮新聞秘書說明總統認爲高棉遭受外來侵略，總統亦未易因而答允直接軍援。

白宮宣佈，南越政府經以蘇俄製造軍火一船運送高棉，事前美國同意。此種軍火原係由共軍手中奪來，可能爲高棉軍習用武器。無須再加訓練，如另以美國新式武器，則必須重予訓練。或者，經由南越政府協助高棉，可以促進雙方聯繫作戰，消除過去施漢諾執政時代之雙方隔閡。美國亦可以促使泰國援助高棉。泰與南越出兵加強高棉防衛，或夾擊共軍，間接即爲其本國防衛，其作戰精神與意志當比美軍之反共遠征爲佳。美國早應致力促進此種區域集體安全防衛盟繫，並爲之後盾。及今因急需而加速進行。雖或有緩不濟急之虞，然猶於東

※地球日—美國會上議員納爾遜與下議員麥哥羅斯基倡導地球日，定四月二十二日舉行清潔地球運動，各地學生及各界民眾參加者多。據納爾遜上議員稱，去年九月倡導之初，原來希望大學參加者四五十校，惟星期三響應運動，舉行集會之大學學院幾及一千校，中學二千五百餘校，足見美國人無論長幼，亦不論黨派，無不關心吾人生活所在之地面環境遭受汚毒，亟應致力糾正。納爾遜上議員在卜技利加省大學致辭，麥哥羅斯下議員則在士丹佛大學致辭，估計美國環境清潔所需經費約及三百億元。

美國人口雖僅佔世界人口百分之六，但消費世界資源總量則佔百分之三十五至五十。美國工業與汽車種種汚毒空氣水源等生活環境之總量，估計佔世界同樣汚毒總量百分之五十。因此，清潔地球環境之責任，美國人當較其他國家爲大，美國環境之需要清潔亦較其他國家爲甚。

環境清潔人各有責任，以清潔爲念，時時從事清潔運動，不易成功。學校學生尤當養成清潔習慣，清潔其本身生活以及其生活環境。其後出就社會，自爲清潔社會中堅，不容其遭受汚毒。尼克遜總統前經於國情咨文說明保持優美環境政策，而着重於各級地方政府之實際從事。各級政府當局與各地人民自當戮力奉行。毋

※蔣經國遇刺—中華民國行政副院長蔣經國訪美，在紐約遭遇青年刺客槍擊，幸獲在場警探及時阻遏，疑兇被捕，蔣氏安然無恙，殊堪慶賀。

蔣氏爲政府實際當權領袖，反對黨派欲去之而甘心者自不乏人。美國政要遇刺不自今始，反對黨派人士獲得美像。然國家政治非一人之事，去一人仍有其他一人爲繼。此種行險僥倖之所爲，於其政治目的之實現無可取也，適見其笨拙耳。

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青樓風月（三）

聚芬樓主

金馬倫女士長期與華埠黑社會中人鬥爭，留下事跡甚多，她曾於一九六一年發表一些過去的回憶錄，她認爲造成華埠妓院林立，不盡是黑社會中人之過，當時的貪污警員，包庇律師等都曾爲黑社會作後盾，金女士說她的好友門羅律師曾爲人遊說，略以二百五十元，要他密告金馬倫進行搜娼的活動，但爲門羅律師所拒絕。

當時華埠特警馬蒂生曾說過，促進華埠由混亂局面趨向守法社會有兩大因素，一爲華人教育之改進，二爲金馬倫女士之努力。加省省議會於一九一四年施行廢止紅燈區法規，實行禁娼，但華埠之娼妓仍未禁絕，最後一次也可以說最大規模一次搜娼是在一九二五年，那次金女士也盡了很大的力量。

對於娼妓的來源，可以說全部由中國運來，她們以「蛋家妹」歸多，這些水上人家因家貧無以爲活，被賣爲娼，但也有些是被拐擄出來的，金馬倫所庇護的妓女中，有一名叫珍英的，她本是廣州一富商之女，出身是大家閨秀，但被擄賣到三藩市來。

妓女們的賣身契便是一字一淚，當時拯救妓女最力契譯出，公開向社會人士呼籲，要求支持其主辦的妓女庇護所，獲得大衆同情，甚至國會也將其譯文編入案檔研究。

大約賣身契有兩種，一種是賣斷的，一種是有期限的，前者固無論矣，後者雖說是有期限，但也不過一紙具文而已，入了火坑，便永無返身之日了。

茲舉列賣身契兩式如下：

（一）立契人彩紅，爲因中國來美，借下黃福昌船費七百大元，今願以身償債，爲黃君當娼四年，所借之銀，不計利息，而彩紅四年內亦無人工，期滿可恢復自由身，在契約期內，如彩紅生病，其不能工作日期照補，又如彩紅於未滿契期內私逃，黃君用於追尋費用，亦由彩紅負担，所借七百大元，經由彩紅親手接收，由李明作証，恐口無憑，特立字爲據，光緒十年五月初六日。立契人彩紅（指模）

（二）立明帮數帖人新金，爲因來金山欠東家之水腳米飯銀兩，無處計備，自願將身爲妓，開擺做生意，自問到譚富處情願揭出本銀一千二百零五元，銀不計利，人不計工，言明帮至四年身，倘或帮未滿期有客携帶上街，先要問背東主情願，方能行身，有四大症包一百日內回爐，百日過外與交手人無涉，經水不調限一月爲度，有身運十五日出外照帮補回一個月，倘遇六甲照補回一年，倘帮未滿期起心逃走找回之使費，盡向新金身上抵塡，恐口無憑，立帮數一紙交與銀主收執永遠爲據，亞有親手收得銀一千二百零五元正，光緒十二年八月十一日立帮數人新金（指模）。

一八七六年，加省籍國會上議員沙展，在國會宣讀賣身契內容，於是引起立法當局注意，沙展原意在排華，他說中國人多爲苦力及下賤女人，對美國毫無益處，爲了自律，一八七八年，中華會館又再企圖阻止運娼妓來美，那年，積臣街的大寨「北京城」運來妓女六十名，中華便派兩代表往見助理檢察官達雲，要求禁止這批娼妓登陸，達雲轉飭警方辦理，於這批妓女到達時，將廿五名拘留在市府內審訊，但這批妓女早已教熟口供，說是自由身來美，不受任何人管制，警方無奈，只得放人，這些妓女，一出市府，便給黑社會中人迎去了。

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人語

（上接第一頁）

女，他的兩個哥哥，都是美國的名律師，另外一個與她雙生的弟弟仍在唸書。

在巴鐵摩市的高吉爾大學校園裏，鄭美蓮的名子十分響亮。她還有一個可愛的小名「茱菲」，同學們都知道「茱菲」是個品學兼優的高材生。她主修歷史和文學，將於今夏畢業，希望能入研究院深造。

鄭美蓮曾在夏威夷的華語學校唸過八年中文，她不僅會說，也會

前年，鄭美蓮曾榮任櫻花公主，代表夏威夷州參加華盛頓的櫻花節盛會。今年，她將以第四十二屆蘋果花后的身份，參加在維展尼亞州仙南度山谷所舉行的蘋果花節。這是美國的一個盛大節日，從四月三十日起，即展開一連串的慶祝活動，其中最引人注意的，就是由蘋果花后率領的花車大遊行。

※

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有關美國放寬中國大陸政策

美國政府於去年宣佈放寬對「中國式貨品」之禁運政策，並於同年十二月二十二日起生效。

美國放寬對中國大陸禁運之政策，概言之分爲兩部份：一爲放寬美國商人在海外有關之機構得在限制範圍內，在海外出售若干特定貨物與中共。

另一放寬限制則爲美公民赴大陸旅行，及普通私人自用與旅客携帶物品之規定。

根據一九六九年十二月二十二日美國財政部外資管制組公佈修訂之禁運條文簡畧說明如下：

(一)在新規定之下，一般公司商號國際貿易之生意來往，若無特別准照及來源証，對於購買中國大陸貨品及「中國式貨品」（不論是否大陸出產）仍在禁止之列。

(二)放寬私人自用或旅客携帶物品，依據外資管制組禁運法規第 500.544 修正原文擇譯如下：

「500.544 中國來源及中國式貨品非商業性交易。

(a)除本條第(b)及(c)項另有規定外，任何人在美國法律管轄領域之內所有交易，有關購買，運輸，或進口本法規第 500.201 或 500.204 所禁止之貨品，得在下列情形之下，予以准許。

(1)該貨品係由一私人獲得供其本人或家用或充作禮物，該貨品爲非商業性之數量以及並非轉賣者。

(2)該貨品係由一個依據內稅法 501(c)(3) 領得免稅証明書，而爲一宗教慈善，科學，文藝或教育團體，取得爲該團體自用而非轉賣者。」

上述(1)(2)二項規定最應注意者爲「本人或家用或充作禮物」「非商業性之數量」「非轉賣」諸點。

因爲美國與中共並無外交關係，無關稅互惠條約。所輸入物品，概以最高額徵稅。但香港付有來源證之商品，則可享受較輕之互惠稅率。由香港郵寄之貨品，最好在貨品內附有發貨單，列明價目，則檢驗稅員，有標準考核。因一般大陸貨，此間市價，無案可稽也。

關于稅率問題，擇其日常採用之最普通者如后：

乾菜醃菜如金針，白菜乾等，稅率爲來價之百分之卅五。

冬菰，草菰爲百分之四十五，另加每磅一角。

罐頭水菓如荔枝，龍眼爲百分之卅五。

散庄水菓，無論新鮮或菓乾，每磅兩個半仙。

罐頭及油浸魚類爲百分之卅。非油浸爲百分之廿五。

茶葉免稅。

生草藥免稅。

地毡爲百分之四十五。

絲綢百分之六十五。

陶器爲百分之五十。另加每打一角

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談國劇與復興國劇團

阿琅

唐宋以後的戲劇，大致是承襲前人的，規範而加以改晉，或創製。像盛行於晚唐扮演項羽、劉邦在鴻門會的歷史故事的「樊噲排闥戲」就是唐人創製的。較諸前面所說的代面、踏搖娘、撥頭，從其表演的故事看來，似又略加繁複了。

由於社會經濟的繁榮，歌詞小說隨着而興起，宮庭的享樂，於是作爲娛樂的戲劇，到了宋代，便有重要的進展。無論滑稽戲，歌舞戲以及歌唱戲等，在腳色和故事方面，都較唐代進步得多。在南宋時代，這些東西，大都是叫作雜劇，金人則叫作院本，但包括的範圍却是非常廣泛的。這些雜劇與及院本，雖說沒有達到眞正的戲曲的階段，和元代的雜劇，仍是兩種不同的東西。但他們的距離已是很接近了。它們確是元代的戲曲的基礎和雛形。戲曲的是基本條件，差不多都已具備，所缺少的只剩着由敘事體的講唱到代言體的扮演那一個重要的轉變了。

戲曲的體裁必爲代言體，因爲戲曲是表演於舞台上的一種綜合性的藝術。音樂歌舞，雖爲其中的要素，但動作與對話却是戲劇必備的條件，更爲重要的，是因爲沒把一件故事活躍在舞台表演出來。能夠具備這種要素的是元代的新劇，因爲它有動作、有說白、有歌曲，再加以腳色化裝及佈景的講求，於是從歌唱說話分工的大曲、或舞曲，由坐着而說唱的諸宮調，而變爲登台扮演的舞台藝術了。

洪武以後，由於人才猥雜，且俳優之勢大張，國勢式微，無暇講究禮樂戲劇，縱有奇才之士，亦不能展其懷抱。

明清二代，音樂舞蹈最爲低落，惟明代却盛行了南曲，又名崑曲，教坊樂部，都以唱崑曲爲風尚，而各地方的土調新劇，也風起雲湧，北方有西腔、高腔、梆子。南方則有海監腔、弋陽腔、四平腔、漢調、徽調、粵曲等。

京劇之名是從地名而得，所以亦稱爲平劇，民國以後稱爲國劇，也名皮黃。至於稱爲曰皮黃，則因此劇包括西皮與二黃兩種腔調的原故。何謂西皮二黃呢？西皮就是西秦腔，又名甘肅腔，原爲甘肅的地方劇，二黃源出徽調，後來又和漢調相結合，此爲皮黃的形成，也就是在南腔北腔之間的折衷樽俎，而成後來所風尚的國劇。

晚近國家多亂，因而忽視了國劇的提倡，以致人才幾於泯沒。風尚日漸衰頹。國劇界的先進王振祖先生，雖然他不是以演劇爲終職志，但他不忍卒睹在中國文化里面佔着重要的一環的戲劇傳統文化，就這樣衰微下去，因此在興戲校，在這段時期中，他培養了不少戲劇人才，這些人才，不但延續優秀的傳統戲劇文化，而且加以發揚光大，使這一獨特風貌的國劇，能廣播在海外每個角落。我覺得他的意義和精神是非常偉大的。

國劇藝術，不但在海外有許多人不很明瞭，就是在國內，如果不研究它，也一樣不了解的。因爲它是一種抽象的藝術。像敘事體的講唱，代言體的扮演，他的表現全完是抽象意識，好像牽馬，如果我們把一隻活馬牽上舞台或動作，那便完全失去戲劇的藝術了。

「國劇爲什麼不改良？」一位朋友這樣問我，我毫不考慮的反問他：「你以爲應該如何改良？」像樂器、服飾、布景、唱做或賓白之類—這是他提出的意見。

我們知道清代考訂雅樂，雖沿明代舊制。無如明代樂章，都是混雜雅俗而成，其樂器爲琵琶、空侯、畫角、方響、拍板、鑼、鈸等都非古時雅樂所固有，至此，乃悉加刪汰。清代在經典所有的，者加保留，其非周代的樂器，一律淘汰，清初又採朱熹學院確定一字一音的古法，一洗明代沿用的工尺的陋規，清代雅樂，雖不能恢復成周的盛況，然比較過去歷代所考訂的雅樂，則較爲正確而完備。然而爲了使它不會影響着歌唱的一面，因此，現在國劇的樂器，也逐漸簡化了。像同樣所使用的京胡、二胡、笛和鑼鼓，都是足以表現國劇在歌唱前的一種偉大的精神，如果缺少了其中的一種，我以爲是不可能的。（續完）

金山客批世情

歌唱政綱

三藩市一愛爾蘭籍婦人宣佈競選國會上議員，將其車售去，得欵八百五十元爲登記競選費用，此一婦人謂將以歌唱方式，唱出政綱。

金山客曰：鄙人可爲伊擬出第一項政綱，如伊競選成功，國會可改爲歌劇院。

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金山客曰：如妓女能寫日記，詳載嫖客數目，將有助於聯邦內稅局人員調查妓女入息稅。

捨身爲盜

根德基省有兩名青年，犯盜案纍纍，被關進監獄中，彼等向記者談抱負，一個願出獄後再讀書，希望成爲社會學家，另一位則立志做一個律師。

金山客曰：彼等抱「我不入地獄誰入地獄」之精神，捨身爲盜，精研社會問題，將出而爲社會學家，或以身試法，以祈成爲律師，其精神可佩也。

得啖笑 現場錄音

輸埋底衫

蛇王四：噲，老二，琴晚又打通宵呀？人地開夜工攞OVER TIME，你打通宵麻雀係攞苦來辛，撈倒冇呀？

爛賭二：撈鬼撈馬咩，輸咗「底三」！

蛇王四：係唔係呢哪，冇得瞓唔在講，連「底衫」都輸埋，唔怪得人地叫你做爛賭二嘞。

萬幾日

老黃：你有冇攪錯呀，李伍，求先你口口聲聲話慢幾日就還返千蚊俾老周，幾日時間你點撲得到水啲？

老伍：你味憂住，我話明「萬幾日」囉嗎？三十年後先之還，重怕撲唔倒水？

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好消息！新書出版！「宇宙今古奇觀」

衡門閣主編　周基沾著

此書出版所售得之利潤全部送給美國大埠文化中心基金委員會儲作經費之用本書定名「宇宙今古奇觀」並定期於壹九七零年壹月八日出版在聯合國立案現版權準許叁萬部面世弍集中英文字後續出版六萬部本書乃係解決人生終身之各大問題內容豐富分析精確讀者對書內如有不明白之處來信必答不收分文版權所有不得轉載現擬國外國內招商代理大埠總發行處中國城雜貨店售價每本壹元弍毛五仙代理取書每本壹元正同時並徵求書賦歌詞竹枝詞聯語及奇情小說等歡迎批評及投稿以便宣傳中華文化幸甚社會幸甚

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EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 4, NUMBER 18 • APRIL 29, 1970 15 CENTS

中華民國五十九年（一九七〇）年四月廿九日•第四卷第十八期•每份一毫半

加省遊覽勝地將興建 中華民國文化貿易村

一個規模宏大的太平洋區國際文化貿易中心，即將在加省遊覽勝地的「安那漢市」興建。這個中心原定建築基地爲八十九英畝，現爲應實際需要，已擴充爲九十三英畝。

上項消息，是由該中心的總經理金碧（KAMBAK）所發表的。金氏週前曾偕同安那漢市政府官員及有關工程、金融界人士等一行八人飛抵台北考察。他說：太平洋國際文化貿易中心，因爲獲得美國海灣西方公司所屬全美開發公司全力支持，投資一億二千五百萬元，並得安那漢市政府的協助，有關資金和營建等問題都已解決，並決定於五月一日起開始建築工程。

第一期興建的，將爲中華民國文化貿易村，包括一座三十層的辦公大廈，及擁有三百個房間的高級觀光旅社。第二期工程爲興建中國宮殿式的超級觀光飯店，也將有三百個房間，同時並興建其他太平洋地區國家的文化貿易村，建成後將供來自中華民國、日本、韓國、菲律賓、泰國、馬來西亞及星嘉坡等國家地區人士，經營出售各國產品及作文化展覽活動之用。

未來的中華民國文化貿易村，將有二百個單位店舖供中國廠商租用營業，並有廣大的展覽場所，作爲展示我國傳統文化與優良產品之用，希望把這一中心的中國文貿村，成爲一個融合國家文化與商業貿易於一爐的地方，並可作爲長期永久聯絡活動的「博覽會式」的新型華僑社區，以代替過去各種靜態的，臨時的商展活動。

金氏在台北曾分別拜會美國駐華大使館經濟參事史密斯及領事密勒，就興建該中心中國文化貿易村事宜交換意見。

與金氏同時到台北考察的，包括安那漢市發展局長奧士本，美國國務院顧問東南亞問題專家克勞福，羅省DMJM設計工程公司副總裁古泰，企劃部經理派拉士，加省聯合銀行副總裁柏力特，美國全國開發公司副總裁尤百禮，美國勵志基金會董事長暨該中心土地原地主披治。

由於上述名單所顯示，太平洋區國際文化貿易中心的興建，是獲得地主與財團的支持的，更由當地市政府的協助，而興建的日期也完了，所以成爲事實無可疑議，但美國僑社，對這事情留意的尚少。本來，一億元的大工程，而又有「中華民國文貿村」，對我們華人來說，這應該是值得重視的。

'Gang revenge' rumor on Glen Fong's death

華埠人語

馬思聰夫婦的愛女瑞雪，自與留美青年科學家吉承凱結婚後，生活安定幸福。馬氏伉儷及男公子如龍，與這對年青夫婦同住於費城的一幢舒適公寓中。三個年青人都在念書，二老則繼續其寫作及研究工作。

瑞雪於去年秋間有喜，孩子將於今年六月出生。

※

鄒文懷的永聯公司又改名了，新名爲嘉禾電影有限公司。

又邵氏父子公司，爲邵村人和他幾爲兒子合辦的，已十一年沒有拍攝影片了，一向以來專心致力於影院業務，最近準備計劃恢復製片，這將是邵氏兄弟公司的勁敵。

※

王羽在台灣輸了官司，台北地方法庭裁定，王羽於民國六十二年一月底以前，除邵氏公司外，不得自行組織或參加任何影劇、廣播、電視、歌廳、劇場、夜總會、巡迴表演機構及類似性質之機構，爲拍片、製片及表演性之演出。

※

參議員鄺友良的掌珠鄺美蓮小姐，今年壓倒群芳，榮獲美國蘋果花后。

生長在夏威夷的鄺美蓮，有個美滿幸福的家庭，她是父母的獨生

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